

knew—importation of more labor. Initial efforts were concentrated on Chinese and Portuguese workers, leading to thriving communities of these ethnicities in countries like Jamaica, Trinidad and Guyana. Indeed, this year the Chinese Community will be celebrating the 150th Anniversary of their arrival into Trinidad and already in some quarters the call has gone out for official recognition of a Chinese arrival day.

The greatest influx of new labor in the post emancipation period, however, came from India and interestingly virtually the same race-based philosophy that was used to justify the enslavement of Africans featured in the importation of Indians. Indians had been introduced to Mauritius and Fiji and in early discourse over the suitability of the Indian for labor in the Caribbean, officials of the East India Company described the Indians as being “more akin to the monkey than the man. They have no religion, no education and in their present state no want beyond eating, drinking and sleeping”

The Indians were not to be seen as slaves—Indian labor was classified as indentured-ship—they were to work for specific periods of time at the end of which they exercised the choice of either returning to India or accepting a tract of state land to remain as freemen in the Caribbean. As the time rolled by the option of returning to India was gradually made more and more difficult. Thus, it was that beginning in 1838 and extending to the end of the First World War in 1918 over 1,000,000 Indians were introduced into the Caribbean to work on the sugar plantations. Today, the largest Indian societies in the Caribbean are to be found in Guyana and Trinidad and Tobago, but the immigration of Indians was widespread throughout the Caribbean; 238,000 went to Guyana; 145,000 were sent to Trinidad; 39,000 to Guadeloupe; 34,000 to Suriname; 21,500 to Jamaica; smaller numbers went to Martinique, Grenada, St. Lucia and St. Vincent.

The repercussions of these events are of course still being felt today. In the Caribbean, emancipation still remains a work in progress, since it has taken on aspects which extend beyond the mere end of slavery. Many Caribbean societies face the struggle of blending different cultures and ethnicities into a coherent social whole. Of course, the infusion of different peoples has led to the development of a pluralistic culture, perhaps best exemplified in Trinidad and Tobago where calypso and soca exist side by side with chutney, the steelpan with the tassa and the cuisine ranges from pastelles and arepas to sancoche and peleau, provisions and oil down, bake and shark and buljol, roti and phouloorie, fried rice and chow mein. It is also reflected in the general antipathy of blacks to agricultural endeavor and the stereotype of the Chinese laundry or the Portuguese rum shop. It is reflected in sport, as in politics as we continue to strive to develop the society which we all desire.

The Jamaican icon Bob Marley has exhorted us to emancipate ourselves from mental slavery and nowhere is this exhortation more apposite than in the incongruous situation where politically independent countries of the modern Caribbean continue to maintain the British Privy Council as their final arbiter in jurisprudential matters. Emancipation will not be fully achieved until that is corrected.

Whether in the Caribbean or in America the abolition of slavery unleashed the compendium of forces out of which modern society emerged. Still however, there is unfinished business, not least of which is the increasing clamor for the righting of a historical wrong—the payment of reparations to the heirs of those who endured this most heinous institution. So far, the concept of rep-

arations is a notion which has engaged the attention only of activists and academics. That is changing; others are becoming conscious of the need for atonement. For example, at its 75th General Convention held this past June, the Episcopal Church of the United States adopted a Resolution entitled “Slavery and Racial Reconciliation”. The Resolution acknowledged the Church’s participation in the fundamental betrayal of humanity represented by slavery, observed that the repercussions of slavery continue to plague our life and culture and called upon Congress and the American people to initiate a study and dialogue about the history and legacy of slavery and of methodologies for the provision of monetary and non-monetary reparations to the descendants of the victims of slavery.

There is much that still remains to be done. Only when there is universal understanding of and reparations for the blight of slavery will we be able to speak of complete emancipation. For now, it behoves all of us, jointly as well as individually, to mark one of the most significant events in our history and indeed in world history; and to rededicate ourselves to working for its total achievement. Trinidad and Tobago has done its part; in 1985, Trinidad and Tobago was the first country to declare Emancipation Day as a national holiday. Other Caribbean countries have followed.

HONORING MR. LLOYD A. KING

HON. CHARLES W. BOUSTANY

OF LOUISIANA

IN THE HOUSE OF REPRESENTATIVES

Tuesday, September 12, 2006

Mr. BOUSTANY. Mr. Speaker, President John F. Kennedy once said that the greatness of poets “depends upon the courage with which they face the challenges of life.” Today, I rise to recognize one such poet and American hero.

Lloyd A. King, a native of New York State, was drafted to serve in the U.S. Army in Vietnam in 1967. As a non-commissioned officer with the 101st Airborne Division in 1968 and 1969, he began writing about his emotions and experiences through poetry. In his poems Mr. King described the sights and sounds that he couldn’t tell his family back home.

Mr. King eventually was awarded the Silver Star, the Soldier’s Medal, the Bronze Star, two Purple Hearts, two Air Medals, and nearly a dozen other awards including the highest individual medal awarded by the Republic of South Vietnam, the RVN Gallantry Cross with Gold Star.

Thirty years later, on July 28, 1998, Mr. King began writing again about his experiences in Vietnam, in hopes that he could express his personal feelings and the events that he had not previously been able to share.

Currently a resident of Lafayette, Louisiana, Mr. King has been honored with the Military Writers Society of America 2006 Gold Medal Award for “Best Book of Poetry” for his “From ‘Nam with Love.” Mr. King now serves as the commander of the Military Order of the Purple Heart, William McKenzie Chapter #504, Lafayette, Louisiana, he is also a lifetime member of Vietnam Veterans of America, Acadiana Chapter #141.

As an artist, author, poet and soldier, I ask my colleagues to honor Mr. Lloyd A. King, American hero, for his accomplishments.

PAYING TRIBUTE TO TORI LANGE

HON. THOMAS G. TANCREDO

OF COLORADO

IN THE HOUSE OF REPRESENTATIVES

Tuesday, September 12, 2006

Mr. TANCREDO. Mr. Speaker, I rise today to pay tribute to one of my constituents, Ms. Tori Lange of Littleton, Colorado. Ms. Lange has been accepted to the People to People World Leadership Forum here in our nation’s Capitol. This year marks the 50th anniversary of the People to People program founded by President Eisenhower in 1956.

Ms. Lange has displayed academic excellence, community involvement and leadership potential. All students chosen for the program have been identified and nominated by educators.

Mr. Speaker, I would like to join in paying tribute to Tori Lange, and wish her the best in all her future endeavors.

HONORING THE ACHIEVEMENTS OF DYLAN LEVALLEY OF MCKINLEYVILLE, CALIFORNIA

HON. MIKE THOMPSON

OF CALIFORNIA

IN THE HOUSE OF REPRESENTATIVES

Tuesday, September 12, 2006

Mr. THOMPSON of California. Mr. Speaker, I rise today to acknowledge and honor the accomplishments of Dylan LeValley of McKinleyville, California. With his fellow rowers on the James Robert Hanssen, Dylan completed a historic feat in winning the 2006 Ocean Fours Rowing Race across the Atlantic Ocean. Dylan LeValley was raised in the First Congressional District of California and is the son of my constituents, Linda Doerflinger and Ron LeValley.

Mr. LeValley, along with 3 fellow rowers from the University of Puget Sound, set out on June 10th to row across the Atlantic Ocean from New York City to Falmouth, England. They performed this remarkable feat in a small, open-topped boat without the aid of any motorized power, and with only the supplies they could carry inside the boat. In 68 days, these young men traveled approximately 3,800 miles while being knocked far off their course by storms, currents, and unusually strong winds. In doing so, they became the first Americans to row from the United States to the United Kingdom, and the first team to ever row from mainland to mainland without pausing.

Mr. Speaker, this accomplishment is extremely impressive, but is made more meaningful because it was done in the name of charity. Drawing inspiration from the death of one team member’s father to asthma, the team named their boat, the James Robert Hanssen, in his honor and set out to raise \$300,000 for the American Lung Association. Such an ambitious goal reminds us that this endeavor had significance for the team members beyond the physical challenge. A remarkable achievement, their journey will be remembered both for the records they set and for their personal contribution to medical charity.